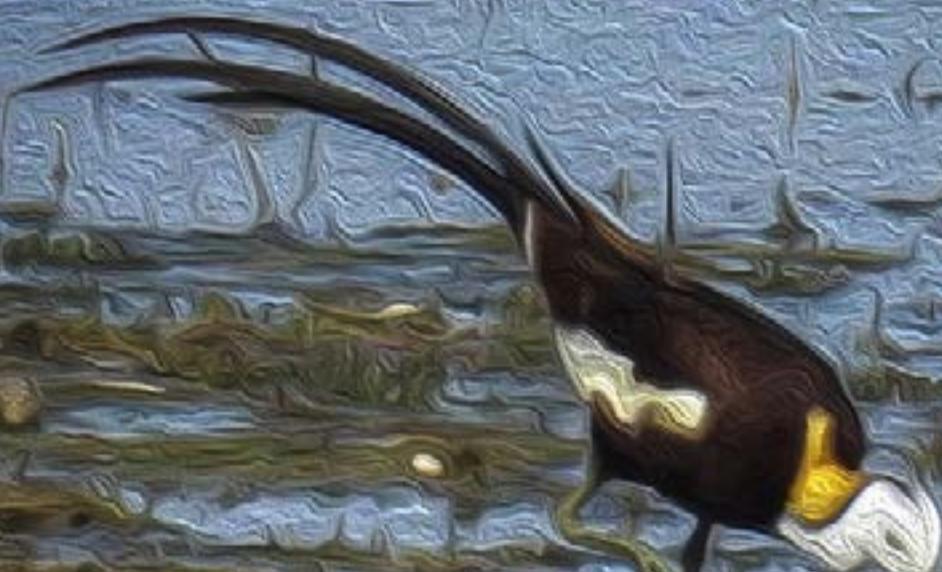


Monthly eMagazine of Vedanta Ashram & Mission

# Vedanta Sandesh



# Cover Page



The first cover page of Vedanta Sandesh in the 29th year of its unhindered publication is a beautiful photo-painting of a royal looking water bird called - the Pheasant-tailed Jacana. The photo was clicked by Ashram Mahatmas in a place called Lotus Valley on the outskirts of Indore. Thereafter using the various tools in Photoshop an oil-painting effect was given to it.

The scientific name of Pheasant-tailed Jacana is *Hydrophasianus chirurgu*, while the locals call it with names like पिहू, जलकपोत or जलमयूर. The Pheasant-tailed Jacana in its breeding plumage have long elongated central tail streamers that give the bird its name. The nape area has an awesome looking soft & silky golden feathers. The body is chocolate brown, the face is white, and the back of the crown is black. They have long toes and nails that enable them to walk on floating vegetation in shallow lakes, their preferred habitat. They can swim or wade in water. Females are bigger than males, and are polyandrous. They lay several clutches that are raised by different males in their harem.

Getting an opportunity to see them in the lakes and wetlands is indeed a wow experience and thus is an Avian Vibhooti, that which spontaneously makes us remember their awesome divine creator. Om Tat Sat



# Vedanta Sandesh

July 2023

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Editor

*Swamini Samatananda Saraswati*



# Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

July 2023 : Year 27 / Issue 01



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शान्ता महान्तो निवसन्ति सन्तो  
वसन्तवल्लोकहितं चरन्ति।  
तीणः स्वयं भीमभवार्णवं जनान्  
अहेतुनान्यानपि तारयन्तः॥

There are peaceful and magnanimous saints who, like the spring season, are ever doing good to the humanity. They have crossed the dreadful ocean of (embodied) existence through their own efforts and without any (personal) motives, they help others to cross it.

**Vivekachoodamani - 39**



*Message from Poojya Guruji*

# WHAT IS DHARMA?



harma is not Religion :

Some words do not have any exact translations in English language, and Dharma is one of them. It is a uniquely Vedic word and needs proper understanding. It is often translated as Religion, but that is incorrect because of the intrinsic implications of the word religion. Some people further add that it is a way of life etc,

## What is Dharma?

but even that does not make us any wiser, as though the proponents of religion do not profess any way of life, or the so called 'way of life' does not have any do's & don'ts.

Let us first begin by trying to appreciate the implications of the word 'Religion'. Religion is a holy tradition or sect started lovingly & compassionately by some great reverential person for the well-being of people of his times. Whatever that Godly person learnt & realized in his life, he coded a set of values and even way of life for

Dharma is not Religion. In fact there is no parallel word for Dharma in English language. It has a unique meaning.

his dear followers. So clear and convinced he was regarding his teachings, he even said that anyone who will follow my teachings religiously

## *What is Dharma?*

shall be blessed and will definitely go to heaven, and if on the contrary anyone does not follow my teachings then they shall definitely be condemned and shall go to hell. So a religious tradition always has some Prophet or Messiah, who is its founder, and all others are suppose to submit themselves fully to him and explicitly follow his instructions.



The word 'Dharma' on the other hand has an entirely different implication.

There is no single propounder, no Prophet or Messiah. It is as though a collective wisdom of various masters by which we all need to first appreciate some fundamental facts of life. There is no single book to be followed by one & all. Of course there are definitely some basic social & personal ethics, but they

## *What is Dharma?*

are more about our human interactions with the people & world around. When it comes to what we need to do, there it differs from people to people. To appreciate Dharma, we first need to appreciate some basics of the Vedic philosophy of life.

### **Atma & Anatma :**

There are two fundamental things - Atma and Anatma, and both together constitute our individuality. Atma is the changeless, timeless 'life' component, it is the basic essence, the substratum, it is 'the' truth, and Upanishads say that realizing that as our real Self is the ultimate goal of human life. Apart from that we have our Body-Mind complex, which together constitutes our Upadhis or faculties. This is what is



## What is Dharma?

the Anatma component of our personality. Not knowing the Atma, we identify with this Anatma and create our unique individuality. This resultant entity is the worldly 'me' and you. Each of us have a unique personality. Now that we have identified with Anatma and have taken the resultant entity as the real me, all our plans, ambitions and even sadhana has to start from

**A**tma is of the nature of Sat-Chit-Ananda, while Anatma is a unique expression of three Gunas as per our Karmas.

here itself. Every journey is from where we are standing today.

**Atma is one, while Anatma differs :**

The Atma is one in all, and from Atma point of view there is just one infinite and timeless reality in this creation, but the Anatma component of everyone is different and unique. It is like our



## *What is Dharma?*

different dresses. We have what is called the Varna-Ashram Dharma, meaning the discernment of our Dharma requires appreciation of our Varna and Ashram. These Varna and Ashram are not something static but are rather variables. So the major part of our Dharma is very dynamic and also personal. It is thus very different from the so called Religions where one set of values are to be followed by one & all, otherwise, you know.

### **Ashram and Varna :**

What are these Ashram and Varna's which basically define our priorities. Well, Ashram means the stage of our lives and overall our lives can be divided into four Ashram's. They are childhood, grown-up man of the world, then the retired people and finally one who



## *What is Dharma?*

has grown over all doership & even enjoyship. We call these as Brahmacharya Ashram, Gru-hastha Ashram, Vanprastha Ashram and finally the Sanyas Ashram. Our do's & don'ts vary from stage to stage and that is obviously so logical and practical. That which is required by a small child is obviously not the priority and duty of a fully grown-up man.

Varna on the other hand is the basic prakru-ti of every person. Prakruti of everyone is their natural in-born competencies and inclinations. Every person has a unique drive and inclination. The level of intellectual acumen, the motivations and aspirations vary in every person. This component of our personality is called our unique Varna. For the objective of discern-ment of duties of different people these Varna also are broadly divided into four kinds. One,

## What is Dharma?

knowledge inclined, leadership inclined, business-minded, and finally those who lovingly serve all. These are not branded by someone

**I**n Dharmic tradition, one has to appreciate ones unique Guna & Karmas and live as per that, truthfully. There are no diktats of any messiah to follow.

outside and need to be appreciated by all of us with the help of our teachers. These four Varanas were called as Brahmins, Kashtriyas, Vaishyas and Shudras. Each of them play an extremely important role in the running of our entire society. All are respectable and important too. Purusha Suktam calls them as four parts of one body.

### **Dharanat Dharmah :**

Having appreciate what is Varna and Ashram, our



## *What is Dharma?*

scriptures say that apart from few common ethical values, the basic Dharma, namely duties etc will vary from person to person depending upon their specific Varna and Ashram. Just as every flower has its unique fragrance and uniqueness, so also every person has their uniqueness. This specific uniqueness is what constitutes our Anatma. Following our Dharma first requires appreciation of 'What is' with reference to our stage of life and basically our inclinations and competencies. Our uniqueness is what constitutes us, what sustains us. Dharma word basically indicates this. The word Dharma comes from Dhru dhatu which means that which holds and sustains us. Our work field should be in consonance with our capacities and drives, then alone the best shall manifest. The karma of these people are out of their love, because they basically are inclined for that work.

## What is Dharma?

### **Dharma prepares us for Moksha :**

Unlike the religious traditions, the objective of Dharma is not to prepare us to go to Heaven or Hell, but is rather Moksha. Whenever anyone is truthful to their Varna and Ashram then obviously the very karma is enjoyable and there is no attachment to the fruits thereof. Such selfless

**D**harma is that which holds us, and that is our Guna & Karmas. One who lives truthfully as per that will live lovingly & holistically - invoking their best.

karma purifies the mind & intellect and makes it more sattvic and peaceful. To the extent one becomes more sattvic and content, to that extent the exploration within is possible, and then we can with the help of some special scriptures and teachers realize the timeless and transcendental divinity within us. This is what is Moksha. All this is so unlike the various religious traditions.

## *What is Dharma?*

There is no comparison and all those who translate Dharma as Religion show their profound ignorance of both these words and their associated philosophies and traditions. There is nothing like Dharma anywhere in the world. Dharma is Dharma, there is no other word to describe it.





# DRISI DRI SHYA YUKTEKA

*Swamini Samatananda*

# Shloka - 07



छायाहङ्कारयोरैक्यं  
तप्तायः पिठवन्मत्मा।  
तद्वाऽहङ्कारताद्वात्मात्  
देहश्चेतनतामगात्

In the opinion of the wise, the identity of the reflection (of Consciousness) and of ego is like the identity of the fire and the (heated) iron ball. The body having been identified with the ego (which has already identified itself with the reflection of Consciousness) passes for a conscious entity

# DRIG DRISHYA VIVEKA



angati:

As we have seen in the previous shlokas that the sense organs and the Mind are the Seers with respect to their objects of perception. But the fact is that the sense organs and the Mind by themselves are insentient. So how are the sense organs and the Mind enlivened to perceive their respective objects of perception? Secondly how does the Ahankaari Jiva come to see itself as the limited body and how does



## Drig Drishya Viveka

the limitless Self come to be misapprehended as a limited Jiva, this has been explained in the following shloka.

### **Nature of Identification:**

In the previous shloka we saw how the 'Ahankaar' (the karta Jeeva) is born. There is one pure consciousness and then there is a reflected consciousness. Here the Acharya says, this ahankaar which is born gets identified with the reflected consciousness. This identification is very intimate and inseparable. This has been explained with the example of an iron ball that has been put into the fire. The fire and the iron ball by themselves have different attributes altogether. The fire is light in weight, hot, red and shapeless. On the other hand iron is heavy, it has a definite shape and is cold. But when the iron ball is



## Drig Drishya Viveka

heated in the fire the fire penetrates the iron ball, to the extent that the iron ball becomes fiery red, hot and glows. The shapeless fire too appears round in shape and heavy in weight. What has happened here is that the nature of fire is imposed upon the iron ball and the dharma of the iron has been imposed upon the fire. So we see a round iron ball of fire. The iron ball and the fire have mixed together very intimately. Similarly the Mind and the Reflected Consciousness too get intimately connected.

Further to this the Acharya says-

**A**tma does not identify with anything, it is the manifested Self which identifies with various faculties and the body too is enlivened by this process.

### **The Enlivening of the Body:**

The Mind gets enlivened and this further comes in contact with the inert sense organs and the physical body then the sense organs



*Drig Drishya Viveka*

and the physical body get enlivened and activated. By themselves the sense organs and the body have no capacity of life and perception but this is made possible with the Mind passing on its reflected consciousness to them. The body and the sense organs borrow their light from the Mind. With this identification this inert body starts breathing, walking talking eating etc. This is the birth of the Jeeva in a physical body. In this manner the body and the sense organs borrow their sentiency from the mind, the Mind borrows its sentiency from the Sakshi Chaitanya. This is how the entire story of the manifestation of a Jiva comes about. At the time of death the Subtle body stops blessing the gross body with its reflected consciousness and therefore the body is dead.

With this explanation, at the end of the day, the purport of understanding this manifestation is to

*Drig Drishya Viveka*

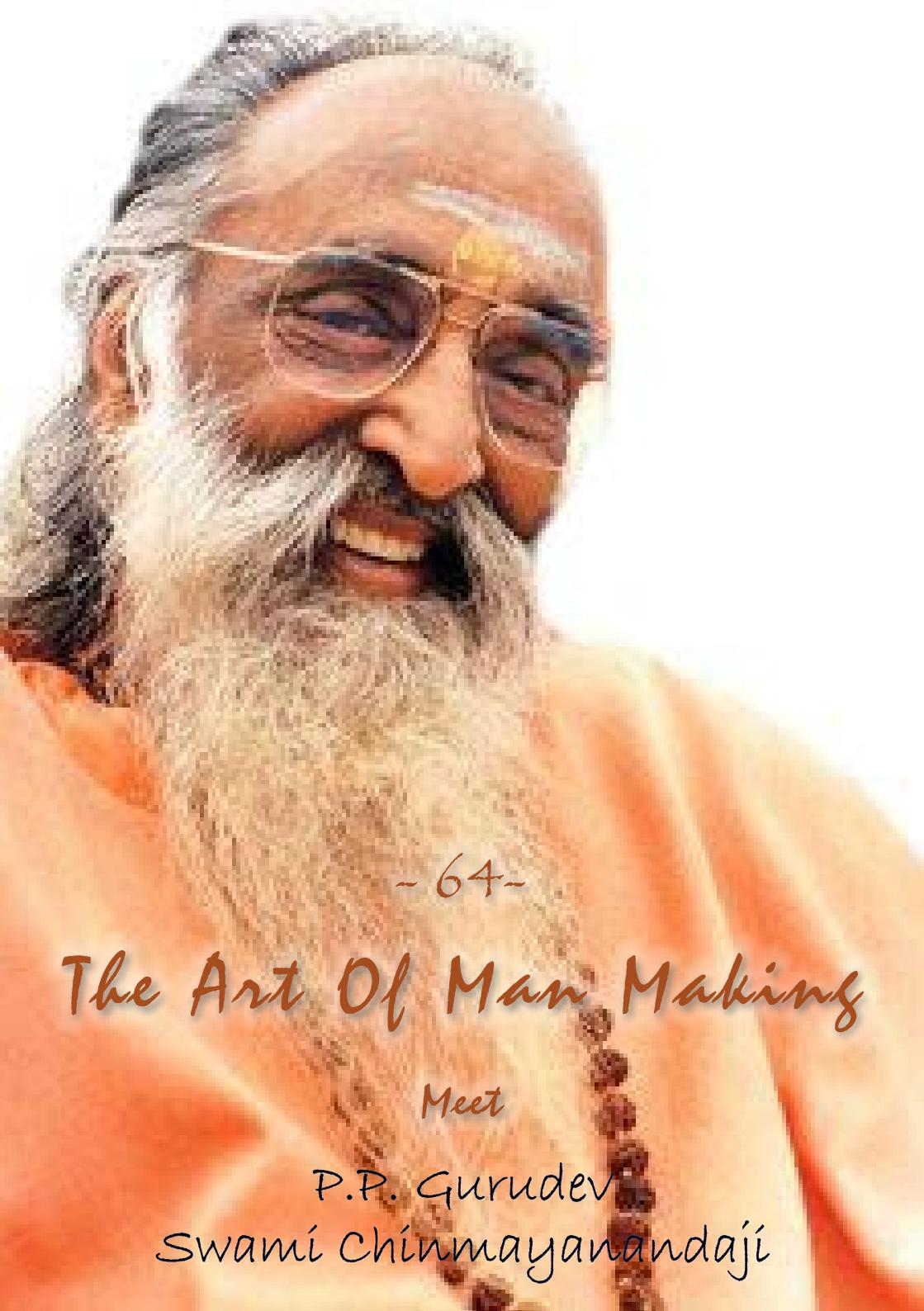
see the superimposition that has come about due to the ignorance of the sentient and that which is inert. Our personality has two dimensions one which is consciousness and the other which is inert. The basic substratum of our personality is Pure consciousness which enlivens the body mind complex. The body and mind by themselves are inert. Due to ignorance and misapprehension we superimpose the inertness of the body and mind on the Pure Conscious nature of the Self and desire the inert body and mind to be limitless and eternal by imposing the nature of consciousness on the body and mind. This mutual superimposition



*Drig Drishya Viveka*

or 'anyonya adhyaas' is the cause of all suffering and samsara. Freedom from this superimposition is the journey of discrimination between the Seer and the Seen.





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# The Art Of Man Making

Meet

P.P. Gurudev  
Swami Chinmayanandaji

# THE ART OF MAN MAKING

**J**n this chapter, the ideas are unhurried and leisurely, and are slowly infused into our understanding. Here we see in the Geetacharya, His infinite love and tender affection for his students. In this, the sixth chapter of the Bhagawad Gita. Krishna, the philosopher, shows great sympathy for our inherent intellectual weaknesses, and he very sympathetically discloses the essential secrets of the Path of Meditation.

## *The Art of Man Making*

The earlier five chapters had already explained the need for and the urgency in living a life of selfless dedication to the Lord, and spending our time and energy in fulfilling our duties towards others in the immediate community and the world around us. By thus striving in an attitude of pure love for all, and deep devotion to the Creator, our Vasanas get exhausted. When the Vasanas are eliminated, the mind becomes quiet, as the flood of agitations in it dries up. With such a quietened, pacified, hushed mind, we must practise contemplation and deeper meditations upon the nature of the Self. This "Art of Meditation" is the theme of the sixth chapter of the Bhagawad Geeta.

The chapter opens with a definition of a man of "true renunciation" and a "true practitioner of spiritual life". The ochre robe and the shaven

# The Art of Man Making

head cannot make a Sannyasi, nor can the display of some supernatural powers declare the real worth of a Yogi.

**T**he ochre robe and the shaven head cannot make a Sannyasi, nor can the display of some supernatural powers declare the real worth of a Yogi.

Says Krishna, He who performs his obligatory duties without anxiety to enjoy their fruits, he is a Sannyasi and a Yogi- not he who

has no altar nor he who is without action. By merely renouncing one's duties, both sacred and secular, he can become and but not a Sannyasi or a Yogi. One who performs his



# The Art of Man Making

spiritual and material duties without any anxiety to enjoy their fruits, he alone is a true Sannyasi and a Yogi. So long as there are expectations to enjoy the fruits of an action, it is a clear indication of the presence of Vasanas deep within; hence the desires. This sense of "enjoyership" must end through dedicated selfless actions. Then alone can one be considered as a "renouncer" and as one "stead-fast in mind".

What then is the difference between the renunciation of sense- objects and fixing the mind steadily upon the ideal? Lord Krishna declares, Know that renunciation of fruit itself is devotion to action, O! Pandava, for none can have devotion to action without renouncing sankalpa. It was during the decadence of Hinduism that these terms got misinterpreted. Sannyasa and Karma-Yoga are both one and the same as

# *The Art of Man Making*



each intensifies the other. “Renunciation of ego” (Sannyasa) makes an individual a better Yogi and, in “selfless work” (Yoga), when he renounces his desire for fruits, he pulls down the superstructure of his ego. True Karma-Yoga cannot be in one who has not renounced the play of his Sankalpa game.

Sankalpa is a very pregnant term used in Hindu psychology. The human mind fancies possibilities of future happiness, and thereafter it tenaciously holds on to its dream and strives with exhausting efforts and panting struggles to accomplish that dream. This preoccupation of the mind is called its Sankalpa

# The Art of Man Making

game. So long as such desire-prompted and Vasana-goaded fancies invade the mind, it can never in quietude work with steady dedication to the Ideal. One who has not given up Sankalpa cannot be a truly dedicated worker. One who makes plans and grows restless in his anxiety to enjoy the fruits of his actions can never be a truly dedicated worker. Thus, to be a

**S**ankalpa needs to be properly understood. Our mind imagines things, identifies with them, and then endeavors to live as per that dream. That's our life.

Yogi is to be a Sannyasi: to renounce desire is to destroy the ego: to conquer the sense of enjoyership is to vanquish the sense of doership. The two Paths - the Path of Renunciation and the Path of Action are a balanced equation. Krishna even hints that they are complemen-



# *The Art of Man Making*

ry to each other the one is not possible without the other they enhance each other by their mutual potencies. To shy of work is not to lead a spiritual life. Work undertaken in an attitude of offering unto the Creator is itself one of the most effective and powerful spiritual exercises (Sadhana). Social service, political work, selfless creative works in art and literature, research work in science and technology- why even our mundane day-to-day activities, when properly performed in a spirit of dedication, can be transmuted into a day-long spiritual programme. Such seek-



# The Art of Man Making

ers grow inwardly and reach the higher levels in Sannyasa - in exorcising the ego-devil from themselves.

If thus Yoga as the selfless dedicated performance of our duties can bring about the end of the sense of individuality (ego), and give us the experience of the ultimate Reality, why do Masters insist upon "meditation"? Where does meditation, as a process of quietening the mind and silencing it, come into the scheme of self-perfection?

This is the main topic to be elaborated upon in this discourse. One of the special beauties that make the Bhagawad Geeta so unique is the clear and vivid exposition of the art of meditation in this chapter. Nowhere else in the world's religious literature do we find such an exhaust-

# *The Art of Man Making*

tive treatment of the technique of meditation. Even in the Upanishads, we do not find so many details packed together, in a single discourse. All these different ideas lie scattered in the garden of our scriptures-Vyasa has collected them all and Krishna has strung them together into a garland of beauty and eloquence.



# Jivanmukta

## Wandering In Himalayas

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*Thholingamatam*

Excerpts from the Travel Memoirs of  
Param Pooja  
Swami Tapovanji Maharaj

# JIVANMUKTA

Now Thholingamatam is a large lamasery in western Tibet. The area surrounding it is also called Thholingam. The lamasery stands on a vast plain stretching along the bank of the Sutlej. It is an uncommonly beautiful and holy place. The land here is reddish in colour and it is surrounded on all sides by chains of bare, dark mountains whose peaks are capped with snow. The building is surrounded by sturdy walls of mud. The walls of the building, too, are made of mud and are erected in local fashion

# Jivanmukta

with no roofing. Compared with the other structures of the region, the monastery is indeed majestic with its grand decorations and lavish furnishings. High over the edifices of the monastery fly flags of different colours. Usually 100 to 150 Lamas reside at this lamasery. The Second Pilgrimage Towards Kailas

In the early part of June, I travelled from Rishikesh to Badrikashram, intending to observe the Chathurmasya there. I found a lonely cottage on the bank of the Alakananda. In a few days I was joined by a small band of sadhus who wished to visit Kailas. They pressed me to accompany them. A visit to

Kailas was ever dear to me. I have always believed that a glimpse of Kailas is attainable only on the full maturity of merit.

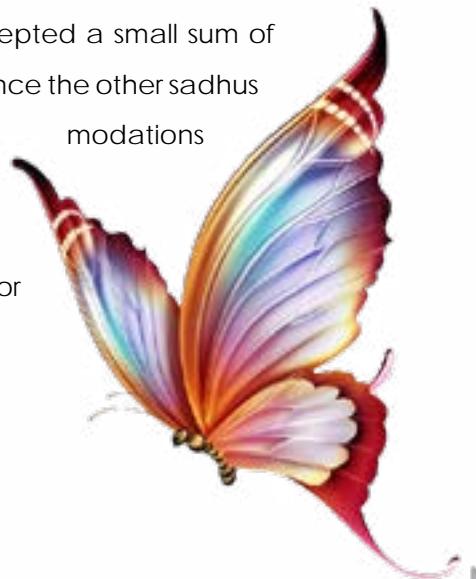
In spite of this, I declined to join them this time, partly for lack of suitable clothing and other provisions and partly for fear of physical fatigue.



# Jivanmukta

God did not accept my refusal. He ordered: "Start again for Kailas! Visit it once again!" I surrendered to His will. By His design, everything necessary for the journey-woollen rug, money, foodstuffs-arrived in the nick of time, and I had done nothing. The head priest of Badrinath, my good friend and the lord of great wealth, was ready to offer any help, financial or otherwise, to enable me to undertake the pilgrimage.

A sadhu follower of mine, who had just arrived by chance from Rishikesh, expressed his willingness to serve me on the pilgrimage, and so I had to find the means for him too. Thus I accepted a small sum of money from the head priest. Since the other sadhus had provided extra accommodations such as tents, I had no need to bother about these matters. Thus, at last, I was ready for my second journey to Kailas.





STORY

Section

# THE AIRAVAT ELEPHANT



The elephant in various cultures has been considered representative of good memory, persistence, determination, solidarity, companionship, posture, authority, longevity, and wisdom. In India, the elephant is worshiped as a sacred animal.

The first appearance of the Elephant according to Hindu scriptures can be recorded during the Samudra Manthan and the first elephant is

# The Airavat Elephant

known as Airavata. Airavata certainly holds the greatest position among those elephants as he is considered the King of Elephants.

Airavata represents the celestial ride of Lord Indra and thus symbolizes the power to rule. Peace and prosperity are the effects of this established power.

## **The Birth of Airavata :**

In Hindu scriptures, Airavata is depicted as a spotless white enormous elephant. He is the progenitor of all elephants rising from the waters. There have been several legends concerning the origin of Airavata. According to one version of the ancient scripts, Airavata appeared from the ocean during its churning by the gods and asuras/demons. He is one of the 14 jewels that emerged during the ocean churning.



## The Airavat Elephant

After seeking permission from Lord Vishnu and Asura King Bali, King Indra accepted Airavata as his celestial vehicle. Airavata is also the guard of Indra's Kingdom Swarga.

According to Matangalila, Lord Brahma one day sang the sacred Vedic hymns in Brahmandā (Infinite Universe) in front of a golden egg. First, Garuda was born, and from the other half, Airavata emerged with seven other male elephants and eight female elephants. The eight deities that guard the cardinal points are seated on these eight female elephants, which were used to protect each zone.

After that, the elephant siblings became the guardians of the eight directions of the world, and Airavata, by virtue of his primacy and exclusivity, became the patron of the East. King Prithu (regarded as the first holy ruler, an incarnation of Lord Vishnu) declared Airavata king of all elephants.





## Mission & Ashram News

Bringing Love & Light  
in the lives of all with the  
Knowledge of Self

# MISSION NEWS

*GGY-Goregaon  
Gokuldharm Mandir, Goregaon, Mumbai*



# MISSION NEWS

## *Darshan at Gokuldharam Mandir*



# MISSION NEWS

## *Gita Chapter Six 'AtmaSanyam Yog'*



# MISSION NEWS

## *Dhyana Yoga Pravachans*



# MISSION NEWS

*Great Enthusiasm and Response*



# MISSION NEWS

## *Meditation Session*



# MISSION NEWS

## Conclusion of GGY at Gokuldhham

7 Talks



1-4 June  
2023



# ASHRAM NEWS

## Weekly Gita Classes - @Ashram



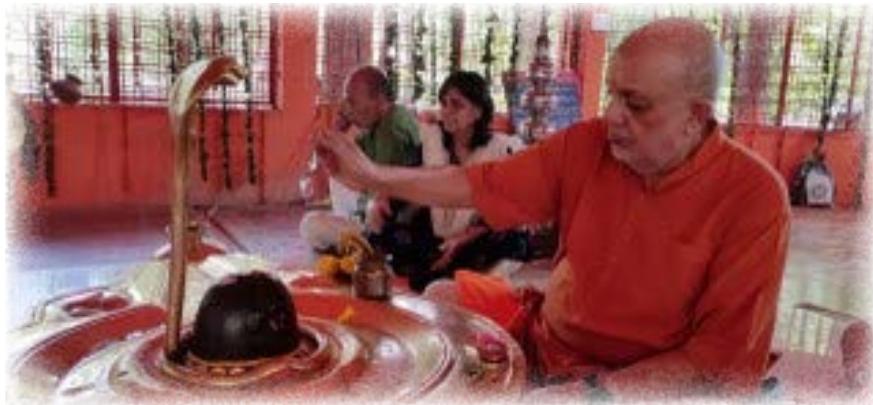
# ASHRAM NEWS

## Puja of Mankameshwar Mahadev



# ASHRAM NEWS

## P.P. Guriji & Devotees



# ASHRAM NEWS

*Local devotees taking Blessings*



# ASHRAM NEWS

*Devotees from Rajkot (Guj) visit Ashram*



# ASHRAM NEWS

## *Aarti of Sri Gangeswar Mahadev*



# ASHRAM NEWS

Vinod Aroraji ko Janmdin ke Aashirwad



# ASHRAM NEWS

## *Sukhi Bhava*



# ASHRAM NEWS

## Welcoming TVS IQube EV at Ashram



# ASHRAM NEWS

*Blessed by P.P. Guraji*



# गुरुपूर्णिमा उत्सव

३ जुलाई २०२३



प्रयत्न: १३० घण्टा वारे

- गुरु वर्षायका पूजारा,
- यात्र्युत्तमा,
- आधीर्योदया



स्थान :  
वैदान्त आश्रम, इंदौर

पूज्य गुरुजी  
स्वामी श्री आत्मानन्दजी

Vedanta Ashram /www.vmission.org.in  
Contact : vmission@gmail.com / Mb: 9000361938

## अधिक भास शिविर

वैदान्त आश्रम गत  
(२० दिनांक आवासीय गत)  
दि. १८ जुलाई से १५ अगस्त २०२३

विषयः

तत्त्वबोध

(अधि क्षमतावार्ता विशिष्ट)



व्यानादेव

प्रथम, संस्कृत,  
पूजा पुर्व श्लोकपाठ  
परिचर्चा पुर्व प्रश्नोत्तर

व्यान



पूज्य गुरुजी  
स्वामी आत्मानन्दजी

स्थान : वैदान्त आश्रम  
नुदामा बजर, इंदौर



गीता ज्ञान शिविर



आवासीय शिविर

दि. 1 से 5 सितम्बर 2023

गीता अध्याय 4

ज्ञान कर्म संन्यास योग

(अवतार रहस्य)

द्यान, पूजा/अभिषेक

श्लोकपाठ, उवं प्रश्नोत्तर

पूज्य शुभजी

(स्वामी आत्मानन्दजी)



जन्माष्टमी महोत्सव - 6 सितम्बर

प्रातः - शिविर समापन

शायं 8.30 बजे से जन्माष्टमी उत्सव

स्थान: वेदान्त आश्रम

सेक्टर-ई, 2948 सुदामा नगर, इन्डौर

# Ashram & Mission Programs

Daily Class (8-30 Am) of  
**Bhagwad Gita (Shankar Bhashya)**  
 @ Vedanta Ashram, Indore  
**Poojya Guruji Swami Atmanandaji**

---

Weekly Class (Every Sat @ 5 Pm)  
**Bhagwad Gita**  
 @ Vedanta Ashram, Indore  
**P. Swamini Amitanandaji**



# Ashram & Mission Programs

## Adhik Maas Camp

Tattva Bodha

Meditation, Que-Ans, Sanskrit & Shloka Chanting

P. Guruji Sri Swami Atmanandaji

18th July to 16th Aug 2023

## Gita Gyan Camp

Chapter - 4 (Avataar Rahasya)

Meditation, Que-Ans, Sanskrit & Shloka Chanting

P. Guruji Sri Swami Atmanandaji

& Ashram Mahatmas

1st to 6th Sep 2023

(6th Sep Janmastami Cele)



# INTERNET NEWS

Talks on (by P. Guruji) :

## Video Pravachans on YouTube Channel

- ~ Gita Ch. 06 (MIT)
- ~ Gita Ch. 12
- ~ Gita Ch. 17
- ~ Sadhna Panchakam
- ~ Drig-Drushya Vivek
- ~ Upadesh Saar
- ~ Atma Bodha Pravachan
- Sundar Kand Pravachan
- ~ Prerak Kahaniya
- Ekshloki Pravachan
- ~ Sampoorna Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Hanuman Chalisa
- ~ Laghu Vakya Vrittu (Guj)
- ~ Gita Ch. 5 (Guj)
- ~ Gita Upodghat Bhashya (Guj)

Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group

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## Audio Pravachans

~ Gita Ch. 06

~ Complete Gita Pravachans

~ Gita Ch. 05

~ Nataka Deep

~ Sadhna Panchakam

~ Drig Drushya Vivek

~ Upadesh Saar

~ Prerak Kahaniya

~ Sampoorna Gita Pravachan

~ Atmabodha Lessons

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